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This is to be understood by the heart; there is no separateness at all. He goes from death to death who beholds separateness.—*Brihad Aranyaka Upanishad*

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THE SPIRIT THAT WILLS

THE work of the world calls ever more tragically for strong, sure hands, steady hearts and clear minds. Hunger, privation and anguish is the brutal order of the day for many millions, and in the fields of human endeavor the harvest of bitterness alone seems ready for reaping.

But man is still a creator, and for him the seed-time never passes. Each day opens fresh ground to his hand, and the seed is for his selecting. He need not stand blindly in yesterday's harvest, nor spend fear for tomorrow's reaping. These are and will be effects, and today is for sowing new causes, nurturing a better harvest.

There is no single task for all men, but each has his own. The need is for unity of motivation, not identity of action; sympathy, not sameness in efforts. The work is not this or that, here or there: it is the will to help, the resolve that charges every act with healing currents of courage, strength and fraternity. The work is thought and thinking—a gift that enriches the giver, lightens his own burdens, and gains him the greater freedom of a more selfless life.

Let none say the work is not his, lest the omitted deeds of a callous heart invite yet deeper tragedy for him to share. May each find the task for his skill, bearer of his active brotherhood. Let none say the work is too great, allowing modesty to mask unwillingness, for man is a Spirit that wills, and power flows not from misgivings.

Let no man put off a beginning, for greatness of purpose sustaining the smallest effort is an irresistible force. Let never events dismay, for they have died when they happen, and the man of action will not revive them by cowardice, nor permit them to feed on his weakness. His faith is a consuming fire, his aspiration a purifying flame, and devotion itself works on the plane where action is born.

Let none say his time is full, for this of all work is most pressing.

THE CYCLE MOVETH

"Let the great world spin for ever down the
ringing grooves of change."

TENNYSON

"The goal of yesterday will be the starting-
point of to-morrow."

CARLYLE

THE great mystic of the eighteenth century, the ardent disciple of Jacob Boehme—Louis Claude de Saint Martin—used to say in the last years of his life: "I would have loved to meet more with those who guess at truths, for such alone are living men."

This remark implies that, outside the limited circle of mystics which has existed in every age, people endowed with correct psychic intuition were still fewer at the end of the last century than they are now. These were, indeed, years of complete soul-blindness and spiritual drought. It is during that century that the chaotic darkness and Babylonish confusion with regard to spiritual things, which have ever reigned in brains too crammed with mere scientific learning, had fully asserted their sway over the masses. The lack of soul perception was not confined to the "Forty Immortals" of the French Academy, nor to their less pretentious colleagues of Europe in general, but had infected almost all the classes of Society, settling down as a chronic disease called Scepticism and the denial of all but matter.

The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time in vain. St. Germain and Cagliostro are credited with real phenomenal powers only in fashionable novels, to remain inscribed in encyclopedias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramuses" in things spiritual, of Europe. For almost a century, namely from 1770 down

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NOTE.—This editorial by H. P. Blavatsky was first published in *Lucifer*, March, 1890.—Eds. THEOSOPHY.

to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

But an under-current appeared about the middle of our century in America, crossing the Atlantic between 1850 and 1860. Then came in its trail the marvelous medium for physical manifestations, D. D. Home. After he had taken by storm the Tuileries and the Winter Palace, light was no longer allowed to shine under a bushel. Already, some years before his advent, "a change" had come "o'er the spirit of the dream" of almost every civilized community in the two worlds, and a great reactive force was now at work.

What was it? Simply this. Amidst the greatest glow of the self-sufficiency of exact science, and the reckless triumphant crowing of victory over the ruins of the very foundations—as some Darwinists had fondly hoped—of old superstitions and creeds; in the midst of the deadliest calm of wholesale negations, there arose a breeze from a wholly unexpected quarter. At first the significant afflatus was like a hardly perceptible stir, puffs of wind in the rigging of a proud vessel—the ship called "Materialism," whose crew was merrily leading its passengers toward the Maelstrom of annihilation. But very soon the breeze freshened and finally blew a gale. It fell with every hour more ominously on the ears of the iconoclasts, and ended by raging loud enough to be heard by everyone who had ears to hear, eyes to see, and an intellect to discern. It was the inner voice of the masses, their spiritual intuition —that traditional enemy of cold intellectual reasoning, the legitimate progenitor of Materialism—that had awakened from its long cataleptic sleep. And, as a result, all those ideals of the human soul which had been so long trampled under the feet of the would-be conquerors of the world-superstitions, the self-constituted guides of a new humanity—appeared suddenly in the midst of all these raging elements of human thought, and, like Lazarus rising out of his tomb, lifted their voice and loudly demanded recognition.

This was brought on by the invasion of "Spirit" manifestations, when mediumistic phenomena had broken out like an influenza all over Europe. However unsatisfactory their philosophical interpretation, these phenomena being genuine and true as truth itself in their being and their reality, they were undeniable; and being in their very nature beyond denial, they came to be regarded as evident proofs of a life beyond—opening, moreover, a wide range for the admission of every metaphysical possibility. This once the efforts of materialistic science to disprove them availed it nothing. Beliefs

such as man's survival after death, and the immortality of Spirit, were no longer pooh-poohed as figments of imagination; for, prove once the genuineness of such transcendental phenomena to be beyond the realm of matter, and beyond investigation by means of *physical* science, and—whether these phenomena contain *per se* or not the *proof of immortality,* demonstrating as they do the existence of invisible and spiritual regions where other forces than those known to exact science are at work—they are shown to lie beyond the realm of materialism. Cross, by one step only, the line of matter and the area of Spirit becomes infinite. Therefore, believers in them were no longer to be browbeaten by threats of social contumacy and ostracism; this, also, for the simple reason that in the beginning of these manifestations almost the whole of the European higher classes became ardent "Spiritualists." To oppose the strong tidal wave of the cycle there remained at one time but a handful, in comparison with the number of believers, of grumbling and all-denying fogeys.

Thus was once more demonstrated that human life, devoid of all its world-ideals and beliefs—in which the whole of philosophical and cultured antiquity, headed in historical times by Socrates and Plato, by Pythagoras and the Alexandrian Neo-Platonists, believed —becomes deprived of its higher sense and meaning. The world-ideals can never completely die out. Exiled by the fathers, they will be received with opened arms by the children.

Let us recall to mind how all this came to pass.

It was, as said, between the third and fourth quarters of the present century that reaction set in in Europe—as still earlier in the United States. The days of a determined psychic rebellion against the cold dogmatism of science and the still more chilling teachings of the schools of Büchner and Darwin, had come in their pre-ordained and pre-appointed time of cyclic law. Our older readers may easily recollect the suggestive march of events. Let them remember how the wave of mysticism, arrested in its free course during its first twelve or fifteen years in America by public, and especially by religious, prejudices, finally broke through every artificial dam and over-flooded Europe, beginning with France and Russia and ending with England—the slowest of all countries to accept new ideas, though these may bring us truths as old as the world.

Nevertheless, and notwithstanding every opposition, "Spiritualism," as it was soon called, got its rights of citizenship in Great

Britain. For several years it reigned undivided. Yet in truth, its phenomena, its psychic and mesmeric manifestations, were but the cyclic pioneers of the revival of prehistoric Theosophy, and the occult Gnosticism of the antediluvian mysteries. These are facts which no intelligent Spiritualist will deny; as, in truth, modern Spiritualism is but an earlier revival of crude Theosophy, and modern Theosophy a *renaissance* of ancient Spiritualism.

Thus, the waters of the great "Spiritual" flood were neither primordial nor pure. When, owing to cyclic law, they had first appeared, manifesting at Rochester, they were left to the mercies and mischievous devices of two little girls to give them a name and an interpretation. Therefore when, breaking the dam, these waters penetrated into Europe, they bore with them scum and dross, flotsam and jetsam, from the old wrecks of hypotheses and hazily outlined aspirations, based upon the dicta of the said little girls. Yet the eagerness with which "Spiritualism" and its twin-sister Spiritism were received, all their inanities notwithstanding, by almost all the cultured people of Europe, contains a splendid lesson.

In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions. It was a loud, passionate protest against both, a drifting towards a middle way between the two extremes—namely, between the enforcement for long centuries of a *personal* God of infinite love and mercy by the diabolical means of sword, fire, and inquisitional tortures; and, on the other hand, the reign, as a natural reaction, of complete denial of such a God, and along with him of an infinite Spirit, a Universal Principle manifesting as immutable LAW.

True science had wisely endeavored to make away, along with the mental slavery of mankind, with its orthodox, paradoxical God; *pseudo*-science had devised by means of sophistry to do away with every belief save in matter. The haters of the Spirit of the world, denying God in Nature as much as an extra-cosmic Deity, had been preparing for long years to create an artificial, soulless humanity; and it was only just that their Karma should send a host of *pseudo*-"Spirits" or Souls to thwart their efforts. Shall anyone deny that the highest and the best among the representatives of

Materialistic science have succumbed to the fascination of the will-o'-the-wisps which looked at first sight as the most palpable proof of an *immortal Soul* in man*—*i. e.,* the alleged *communion between the dead and the living?*† Yet, such as they were, these abnormal manifestations, being in their bulk genuine and spontaneous, carried away and won all those who had in their souls the sacred spark of intuition. Some clung to them because, owing to the death of ideals, of the crumbling of the Gods and faith in every civilized centre, they were dying themselves of spiritual starvation; others because, living amidst sophistical perversion of every noble truth, they preferred even a feeble approximation to truth to no truth whatever.

But, whether they placed belief in and followed "Spiritualism" or not, many were those on whom the spiritual and psychic evolution of the cycle wrought an indelible impression; and such ex-materialists could never return again to their iconoclastic ideas. The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult working of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves.

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*Let our readers recall the names of the several most eminent men in literature and science who had become openly Spiritualists. We have but to name Professor Hare, Epes Sargeant, Robert Dale Owen, Judge Edmonds, etc., in America; Professors Butlerof, Wagner, and greater than they, the late Dr. Pirogoff (see his posthumous "Memoirs," published in *Rooskaya Starina,* 1884-1886), in Russia; Zöllner, in Germany; M. Camille Flammarion, the Astronomer, in France; and last but not least, Messrs. A. Russell Wallace, W. Crookes, Balfour Stewart, etc., etc., in England, followed by a number of scientific stars of the second magnitude.

†We hope that the few friends we have left in the ranks of the Spiritualists may not misunderstand us. We denounce the bogus "spirits" of *seances* held by professional mediums, and deny the possibility of such manifestations of spirits on the physical plane. But we believe thoroughly in Spiritualistic phenomena, and in the intercourse between Spirits or *Egos*—of embodied and disembodied entities; only adding that, since the latter cannot manifest on our plane, it is the Ego of the living man which meets the Ego of the dead personality, by ascending to the Devachanic plane, which may be accomplished in trance, during sleep, in dreams, and by other subjective means.

Under the influence of that same passionate search of "life in spirit" and "life in truth," which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought, which, appropriating to itself unblushingly the honoured epithets of "scientific" and "foremost," of "pioneer" and "liberal," uses these prerogatives but to domineer over the faint-hearted and selfish—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant. They may leave "Sir Oracles" of modern thought, as well as the Pecksniffs of time-dishonoured and dogma-soiled lay-figures of Church-conventionality, without protest; yet, carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest. Among the most prominent in this century is Count L. Tolstoi, a living example, and one of the signs of the times in this period, of the occult working of the ever moving cycle. Listen to a few lines of the history of the psycho-spiritual evolution of this aristocrat, the greatest writer of modern Russia, by one of the best *feuilletonistes* in St. Petersburg.

> . . . The most famous of our Russian authors, the "word-painter," a writer of Shakespearean realism, a heathen poet, one who in a certain sense worshipped in his literary productions life for the sake of life, *an sich und fur sich*—as the Hegelians used to say—collapses suddenly over his fairy palette, lost in tormenting thought; and forthwith he commences to offer to himself and the world the most abstruse and insoluble problems. . . . The author of the 'Cossacks' and 'Family Happiness,' clad in peasant's garb and bast shoes, starts as a pilgrim on foot in search of divine truth. He goes to the solitary forest *skits** of the *Raskolnikyi,*† visits the monks of the Desert of Optino, passes his time in fasting and prayer. For his *belles lettres* and philosophy he substitutes the Bible and the writings of the Church Fathers; and, as a sequel to 'Anna Karenina' he creates his 'Confessions' and 'Explanations of the New Testament.'

The fact that Count Tolstoi, all his passionate earnestness notwithstanding, did not become an orthodox Christian, nor has suc-

**Skit* is a religious hermitage.
†*Raskolnik*, a Dissenter; hitherto persecuted and forbidden sects in Russia.

cumbed to the wiles of Spiritualism (as his latest satire on mediums and "spirits" proves), prevents him in no way from being a full-fledged mystic. What is the mysterious influence which has suddenly forced him into that weird current almost without any transition period? What unexpected idea or vision led him into that new groove of thought? Who knoweth save himself, or those real "Spirits," who are not likely to gossip it out in a modern seance-room?

And yet Count Tolstoi is by no means a solitary example of the work of that mysterious cycle of psychic and spiritual evolution now in its full activity—a work which, silently and unperceived, will grind to dust the most grand and magnificent structures of materialistic speculations, and reduce to nought in a few days the intellectual work of years. What is that moral and invisible Force? Eastern philosophy alone can explain.

In 1875 the Theosophical Society came into existence. It was ushered into the world with the distinct intention of becoming an ally to, a supplement and a helper of, the Spiritualistic movement —of course, in its higher and more philosophical aspect. It succeeded, however, only in making of the Spiritualists its bitterest enemies, its most untiring persecutors and denunciators. Perchance the chief reason for it may be found in the fact that many of the best and most intellectual of their representatives passed body and soul into the Theosophical Society. Theosophy was, indeed, the only system that gave a philosophical *rationale* of mediumistic phenomena, a logical *raison d'etre* for them. Incomplete and unsatisfactory some of its teachings certainly are, which is only owing to the imperfections of the human nature of its exponents, not to any fault in the system itself or its teachings. Based as these are upon philosophies hoary with age, the experience of men and races nearer than we are to the source of things, and the records of sages who have questioned successively and for numberless generations the Sphinx of Nature, who now holds her lips sealed as to the secrets of life and death—certainly these teachings have to be held as a little more reliable than the dicta of certain "intelligences."

Whether the intellect and consciousness of the latter be *induced* and artificial—as we hold—or emanate from a personal source and entity, it matters not. Even the *exoteric* philosophies of the Eastern sages—systems of thought whose grandeur and logic few will deny —agree in every fundamental doctrine with our Theosophical teachings. As to those creatures which are called and accepted as "Spirits of the Dead"—because, forsooth, they themselves say so

—their true nature is as unknown to the Spiritualists as to their mediums. With the most intellectual of the former the question remains to this day *sub judice*. Nor is it the Theosophists who would differ from them in their higher view of Spirits.

As it is not the object of this article, however, to contrast the two most significant movements of our century, nor to discuss their relative merits or superiority, we say at once that our only aim in bringing them forward is to draw attention to the wonderful progress of late of this occult cycle. While the enormous numbers of adherents to both Theosophy and Spiritualism, within or outside of our respective societies, show that both movements were but the necessary and, so to say, Karmically pre-ordained work of the age, and that each of them was born at its proper hour and fulfilled its proper mission at the right time, there are other and still more significant signs of the times.

A few years ago we predicted in print that after a short cycle of abuse and persecution, many of our enemies would come round, while others would, *en desespoir de cause* follow our example and found mystic Societies. As Egypt in the prophecy of Hermes, Theosophy was accused by "impious foreigners" (in our case, those outside its fold) of adoring monsters and chimaeras, and teaching "enigmas incredible to posterity." If our "sacred scribes and hierophants" are not wanderers upon the face of the earth, it was through no fault of good Christian priests and clergymen; and no less than the Egyptians in the early centuries of the new faith and era, had we, from fear of a still worse profanation of sacred things and names, to bury deeper than ever the little of the esoteric knowledge that had been permitted to be given out to the world.

But, during the last three years all this has rapidly changed, and the demand for mystic information became so great, that the Theosophical Publishing Society could not find workers enough to supply the demand. Even the "Secret Doctrine," the most abstruse of our publications—notwithstanding its forbidding price, the conspiracy of silence, and the nasty, contemptuous flings at it by some daily papers—has proved financially a success. See the change. That which Theosophists hardly dared speak about with bated breath for fear of being called lunatics but a few years ago, is now being given out by lecturers, publicly advocated by mystical clergymen. While the orthodox hasten to make away with the old hell and sapphire-paved New Jerusalem, the more liberal accept now under Christian veils and biblical nomenclature our Doctrine of Karma, Reincarnation, and God as an abstract Principle.

Thus the Church is slowly drifting into philosophy and pantheism. Daily, we recognize some of our teachings creeping out as speculations—religious, poetical and even scientific: and these noticed with respect by the same papers which will neither admit their theosophical origin nor abstain from vilipending the very granary of such mystic ideas—the Theosophical Society. About a year ago a wise criticaster exclaimed in a paper we need not advertise:—

> To show the utterly *unscientific* ideas with which the work (the *Secret Doctrine*) is crammed, it may be sufficient to point out that its author refuses belief in the existence of *inorganic matter* and endows atoms with intelligence.

And to-day we find Edison's conception of matter quoted with approval and sympathy by London magazines from *Harper's*, in which we read:

> I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence: look at the thousand ways in which atoms of hydrogen combine with those of other elements. . . . Do you mean to say they do this without intelligence? . . .

Mr. Edison is a Theosophist, though not a very active one. Still, the very fact of his holding a diploma seems to inspire him with Theosophical truths.

"Theosophists believe in reincarnation!" say contemptuously our Christian enemies. "We do not find one word ever said by our Saviour that *could be interpreted against the modern belief in reincarnation* . . ." preaches the Rev. Mr. Bullard, thus half opening, and very wisely too, a back door for the day when this Buddhistical and Brahminical "inane belief" will have become general.

Theosophists believe that the earliest races of men were as ethereal as are now their astral doubles, and call them *chhayas* (shadows). And now hear the English poet-laureate singing in his last book, "Demeter, and other Poems"—

> The *ghost in man*, the *ghost that once was man*,
> But cannot wholly free itself from men,
> Are calling to each other through a Dawn,
> Stronger than earth has ever seen; *the veil*
> *Is rending*, and the voices of the day
> Are heard across the voices of the Dark.
> *No sudden heaven, nor sudden hell for man,*

. . . . . .
. . . . . .

Æonian evolution, swift or slow,
Through all the spheres—an ever opening height,
An ever lessening earth. . . .*

This looks as if Lord Tennyson had read Theosophical books, or is inspired by the same grand truths as we are.

"Oh!" we hear some sceptics exclaiming, "but these are poetical licenses. The writer does not believe a word of it." How do you know this? But even if it were so, here is one more proof of the cyclic evolution of our Theosophical ideas, which, I hope, will not be dubbed, to match, as "clerical licenses." One of the most esteemed and sympathetic of London clergymen, the Rev. G. W. Allen, has just stepped into our Theosophical shoes and followed our good example by founding a "Christo-Theosophical Society." As its double title shows, its platform and programme have to be necessarily more restricted and limited than our own, for in the words of its circular "it is (only) intended to cover ground which that (the original or 'Parent') Society at present does not cover." However much our esteemed friend and co-worker in Theosophy may be mistaken in believing that the teachings of the Theosophical Society do not cover *esoteric* Christianity as they do the esoteric aspect of all other world-religions, yet his new Society is sure to do good work. For, if the name chosen means anything at all, it means that the work and study of the members must of necessity be Theosophical. The above is again proven by what the circular of the "Christo-Theosophical Society" states in the following words:—

> It is believed that at the present day there are many persons who are dissatisfied with the crude and unphilosophic enunciation of Christianity put forward so often in sermons and theological writings. Some of these persons are impelled to give up all faith in Christianity, but many of them do this reluctantly, and would gladly welcome a presentation of the old truths which should show them to be in harmony with the conclusions of reason and the testimony of undeniable intuition. There are many others, also, whose only feeling is that the truths of their religion mean so very little to them practically, and have such very little power to influence and ennoble their daily life and character. To such persons the Christo-Theosophical Society makes its appeal, inviting them to join together in a common effort to discover that apprehension of Christian Truth, and to attain that Power, which must be able to satisfy the deep yearnings of the human heart, and give strength for self-mastery and a life lived for others.

*The italics are ours.

This is admirable, and shows plainly its purpose of counteracting the very pernicious influences of exoteric and dogmatic theology, and it is just what we have been trying to do all along. All similarity, however, stops here, as it has nothing to do, as it appears, with *universal* but only sectarian Theosophy. We fear greatly that the "C. T. S."—by inviting

> to its membership those persons who, while desirous of apprehending ever more and more clearly the mysteries of Divine Truth, *yet wish to retain as the foundation of their philosophy the Christian doctrines of God as the Father of all men, and Christ as His revelation of Himself to mankind*

—limits thereby "the Mysteries of the Divine Truth" to one single and the youngest of all religions, and *avatars* to but one man. We hope sincerely that the members of the Christo-Theosophical Society may be able to avoid this Charybdis without falling into Scylla.

There is one more difficulty in our way, and we would humbly ask to have it explained to us. "The Society," states the circular, "is not made up of Teachers and Learners. We are all learners." This, with the hope distinctly expressed a few lines higher, that the members will "gladly welcome a presentation of the old truths . . . in harmony with the conclusions of reason," etc., leads to a natural query: Which of the "learners" is to present the said truths to the other learners? Then comes the unavoidable reasoning that whosoever the "learner" may be, no sooner he will begin his "presentation" than he will become *nolens volens* a "teacher."

But this is, after all, a trifle. We feel too proud and too satisfied with the homage thus paid to Theosophy, and with the sight of a representative of the Anglican clergy following in our track, to find fault with details, or wish anything but good luck to the Christo-Theosophical Association.

OFFENDING THE REALITIES

This truth can never be too often repeated, too insistently brought forward to the light: we sin more against the essential truth of things, we more deeply offend the lasting realities, by giving way to this struggle of our personal selves against the lives of others —our other selves—than by indulgence in the lusts of the flesh and the lusts of the eyes. Selfishness is worse than drunkenness and evil living. The Self is for unity and completed, rounded totality; and selfishness is a greater sin against rounded totality than any self-indulgence. —*The Theosophy of the Upanishads*

THE CYCLE'S NEED

A Living Morality

WHILE the eyes, ears, and minds of the men of today are filled with the tumult of events, each one seeming to present a destiny-shaping crisis, there is a great emptiness in modern life. The events of current history are all "important" when measured by standards in which men have believed for several generations, yet somehow, after they have occurred, they drop into a limbo of meaninglessness, being replaced by some new "crucial" happening. The truth is that the moral forces of history have left the stage of contemporary world affairs; we witness, not the moving realities of men who act from deep conviction, but a dance of *Kama-rupas,* reflexes of a dying culture.

The modern world, if it is to have any moral existence at all, must find new sources of inspiration. Its life at present is conducted in a moral vacuum, void of principles, void of hope, void of the deeps of inner experience where principles are found, and on which hope is based.

"An age of great inspiration and unconscious productiveness," wrote H. P. Blavatsky, "is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other." Today, we live at the end of "an age of criticism and consciousness." It is the prenatal stage of the coming age of "great inspiration." Our analyzing and criticizing intellectuality has exhausted the last possibilities of inspirations brought forward from the past. Today, we are men of little faith. Only our longings and our apprehensions are great.

The great need of this cycle is for simple moral verities. The moral vacuum must be filled. This is not yet the "Time for Greatness" that one publicist has proclaimed. We do not know what greatness consists in, nor where to seek its qualities. This is the time for building, slowly and surely, the *foundations* for greatness. We have to learn how to restore a living conviction in moral reality. Ordinary men must learn, by precept and example, that principles are stronger than armies, greater than "gods," and alone worthy of the final allegiance of human beings. Slowly, we must build the sort of family and social matrix in which a Tom Paine, an Ethan Allen, and a Lincoln may seek and find their places of birth. This means people in whom dawns a light of recognition of moral essentials; people who can answer for themselves, in their own terms, the question of Arjuna: "What may such a sage declare? Where may he dwell? Does he move and act like other men?"

The *Gita* is not written in a contemporary idiom. A people who must have their ultimate truths presented in the jargon of an epoch are not people who can recognize the truth at all. It is the *rendering* of truth, each man for himself, into the terms of his daily life, that is the alchemy of moral growth. When people can see that the Paines and the Lincolns *are* the *gnanis* of our time, then the *Gita* will be reborn in their hearts. The distant Never-Never Land of Wisdom must be recreated on the unromantic soil of the prosaic and familiar present. The backlots of the city, the roadsides of the country, the shacks and shanties, the skyscrapers and the villages of the twentieth century: these form *our* Kurukshetra, the scene of our legend, the romance and mystery of our quest—the temple we must rebuild anew to house our aspirations.

The cycle's need is written in reverse in every movement of the time; all, even the perversities of human error, reflect the chaotic energies of beings whose natures are denied, repressed and thwarted by both inner and outer circumstances. The religious instinct bursts forth to produce the partisan animus of political movements, frenzied acquisition, the cults of sensate pleasure. The intensity that men should find in the lure of truth breaks forth in a thousand lesser outlets. And because this fire was not kindled for the man of matter, it burns him up. The drive of the soul, when forced into paths of matter, makes tragedy of human life; man is crucified, not on some peak of Caucasus, but by his own desires, by self-betrayal. He is a Prometheus who has not found his mount, whose suffering is to no purpose, whose crime is the bitter sacrifice of himself before unworthy shrines.

The intellectuality that, twenty, forty, fifty years ago, was so strong and bold, so contemptuous of all but the physical, the "demonstrable," the obviously "real," is now weakly turning to religion with apologetic phrases. From soulless science it returns to soulless religion. And yet it is a hunger, a fearful but genuine hunger of the soul, that stirs the intellectuals to look to these old forms. With minds weak from superficiality, they look back, not inward.

Scientists, heavy-hearted with their responsibility for the structure of this civilization, are vying with one another in the production of "idealist" credos. They have fine principles, high themes, resounding "values" to proclaim, but no real audience to act upon them. These ideals are not connected with the mechanisms of human behavior. They are for verbal conjury, not daily life.

Religious liberals are deep in mystical exploration. Quietist themes, forgotten since the high Middle Ages, are seriously revived.

Monkish young men wear cowls and pray for hours. "It is later than you think," they say. The world is so rotten that only a spiritual revival can avail—a revival which, they say, must be realized in the unity of man with God, not man with man. And yet, were the lines of true religion less obscure; if the alternatives to negative withdrawal from the world were clearly outlined for all to see, these energies would not be wasted in Narcissistic pools of selfish devotion.

The world of political thought is confronted by an insoluble dilemma. The "good of man" is no longer described in terms that the heart can accept. Revolutions are being fought for the good of men's bodies. The falsity of such causes makes fanatics of those who defend them. Moral systems are conceived and supported without moral principles. The strength of moral conviction is gone, so the wild energy of hate must serve these causes. Deception and betrayal become the methods of reform; denial of the divine in man is the practice of those who would feed the animal. Conceptions of moral freedom are only echoes from a liberal past. What are the individual and his choices worth, if there is no soul who lives and grows from choosing? Without soul, men must decide between Leviathan and ruleless anarchy. Government becomes simply the regulated compromise of these extremes, and not a dynamic balance maintained in a society which is regarded as simply the protective framework of a common *moral* life.

As the West sinks into chaotic decline, the star of the Orient is rising. It is a fact of curious interest and historic importance that the new religion of India shows no apathy toward the dominant social issues confronting that country. Gandhi's revival of devotion to ancient ideals and practices does not preach quietistic escape from the wicked world. His faith is positive and active; it invades the chancelleries of government, the marketplaces of trade. It is a force men feel in their daily lives. Its essence is integrity of purpose; its method is consistency of means with ends. While Western mystics long for asylum, Eastern thinkers have entered the arena of the political struggle, but as philosophers, not politicians. Gandhi has proved that patriotism and universal ethics are not incompatible—a historic and revolutionary demonstration. Nehru is an Indian Tom Paine, Radhakrishnan an unaloof Plato whose loyalty to the Indian cause is strengthened, not weakened, by his scholarly mastery of philosophic subtleties. The Renaissance is on the way in India. Indians are beginning to apply their high philosophy to the great human problems of their time. They are becoming whole men.

They are accepting the lesson which the West had to teach them and have begun the war on lethargy and psychic impotence. Manas is aroused.

Meanwhile, the West is desperately in need of the truths the East has known for millenniums. The West is slow to recognize the ancient truth that man is a soul. What ought to be a new level of soul-activity is emerging in Western experience as merely psychic "phenomena." Powers and faculties of the inner man are becoming known. Telepathy is widely acknowledged as a fact, but not a fact of soul. Abnormal psychology is being forced to deal with the obscure workings of the inner, psychic principles, but without knowledge of the soul as the true healer of minds diseased. Hypnotism is a perverted power of the soul.

Every phase of modern thought and modern life is a battlefront for pressing the cause of soul-knowledge. All efforts and movements promising potential good are weak and inadequate without the deep and enduring inspiration that the teaching of the soul can provide. All reactionary tendencies reflect the static faith of men who lack the soul's encouragement to believe in the future and in the creative power of men to make it better. The fierce partisanships of class, color and blood grow strong with the default of teachings about the soul. Humanists may say, and they are right, that only principles can dissolve these conflicts, and point to common grounds for building the brotherhood of man. But only feeling and understanding of the soul *can make these principles live* for modern man.

The great task, the mighty challenge, today, for theosophists, is in showing how soul-knowledge is a *necessity* for all these reasons. The teaching of Karma and Reincarnation will not only integrate the good will of men, but it will explain the evil and dissipate the force of wrong-doing and injustice that grows from ignorance. This teaching unites the resolve to serve with understanding of the obstacles to that resolve's fulfillment. It is indeed the key that will unlock the enigmas of the age, the solvent of dilemmas and the cement of common determination.

This is Theosophy *applied*. It is not an "intellectual" study, but a realization of the meaning of Theosophy which comes from personal participation in the great problems of men, and from *relating* that meaning to those problems. Out of such applications will be born a new idiom of principle, a new dynamics of action on the basis of soul. It will be the language of practical morality, and it will be understood by the common man.

SCIENCE NEWS AND NOTES

Newton: Scientist and Mystic

In July, 1946, the Royal Society in London celebrated the tercentenary of the birth of Isaac Newton (1642-1727), the ceremonies having been postponed during the war years. Some forty countries besides England were represented, and tributes were paid by many scholars from all over the world to Newton's genius. The London *Times* acclaimed him as "perhaps, the one great international hero, since neither bounds of language nor bonds of political or philosophical dogma restrict the appreciation of his mighty achievements." This may be forgivable exaggeration; but Newton's prodigious performances stand before us: his work on the nature of white light; his mathematical achievements, which include the invention of the differential and integral calculus; "and the demonstration of the mechanics of the heavens, and the terrestrial movements and tides, in terms of universal gravitation." There is pardonable pride also in the line of Lucretius that stands engraved upon his statue at his old College—Trinity, Cambridge, England: *Qui genus humanum ingenio superavit* (he who excelled the human race in power of thought).

The celebrations brought together at the meetings a delegation from Soviet Russia (which brought a gift of books, including the *Principia,* Newton's greatest published work, translated into Russian), and Professor Max Planck, aged 88, a German scientist invited as a private member—dramatically announced as of "no country"—whose son was imprisoned and later executed by the Nazis.

In a lecture on Isaac Newton, given during the celebrations, Professor E. N. da C. Andrade, F.R.S., told of the life and work of one who, at the early age of 29, had already accomplished "a body of scientific work such as no one before or since has done at that age." He then referred to the mystical element in Newton's nature, which raised the question of his work in chemistry. Professor Andrade gave two quotations from a letter on the transmutation of metals, written by Newton in 1676, and said: "I cannot hope to convince the sceptical that Newton had some power of prophecy or special vision, had some inkling of atomic power, but I do say that they [the quotations] do not read to me as if all that he meant was that the manufacture of gold would upset world trade." The first quotation read:

> Because the way by which mercury may be so impregnated has been thought fit to be concealed by others that have known it, and therefore may possibly be an inlet to something more noble, not to be communicated without immense danger to the world, if there should be any verity in hermetic writers.

And, a little further on in the same letter, Newton wrote: "There being other things beside the transmutation of metals (if those great pretenders brag not) which none but they understand."

The word "pretenders" had no offensive sense at the time Newton wrote this letter, and no one will dispute Professor Andrade's description of the quotation as "a remarkable passage in view of what has happened recently." What is even more noteworthy, though, is Professor Andrade's statement as to the possible sources of Newton's inspiration. He remarked: "I feel that Newton derived his knowledge by something like a direct contact with the unknown sources that surround us, with the world of mystery, more than has been vouchsafed to any other man of science." (London *Times*, July 16.)

Confirmation of this observation is to be found in the article on Newton (written by Henry M. Taylor, F.R.S.) in the 11th edition of the *Encyclopedia Britannica*, where it is mentioned that the great scientist had diligently studied the works of Jacob Boehme (1575-1620), and that there were found among Newton's manuscripts copious extracts from them in his own handwriting. H. P. Blavatsky referred to "some curious information upon this subject," appearing in the periodical, *The Athenaeum*, January 26, 1876 (*S. D.* I, 494), and she added: "Thus Newton, whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering, owes his great discovery to Jacob Boehme, the nursling of the genii (Nirmanakayas) who watched over and guided him."

H. P. Blavatsky suggested that Newton's intuition was responsible for his saying that Nature is a "perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile. . . . Thus, perhaps, may all things be originated from Ether." (Newton's *Hypoth.*, 1675—quoted in *S. D.* I, 13.) She asserted, too, that Sir Isaac Newton subscribed to the Pythagorean corpuscular theory, and was also inclined to admit its consequences. Because of this she mentioned that the Comte de Maistre hoped, at one time, that Newton would ultimately lead Science back to the recognition of the fact that Forces and the Celestial bodies were propelled and guided by Intelligences (*Soirées*, Vol. II):

> But de Maistre counted without his host. The innermost thoughts and ideas of Newton were perverted, and of his great mathematical learning only the mere physical husk was turned to account. Had poor Sir Isaac foreseen to what use his successors and followers would apply his "gravity," that pious and religious man would surely have quietly eaten his apple, and never breathed a word about any mechanical ideas connected with its fall. (*S. D.* I, 484.)

"Scientists wedded to their materialistic views," wrote H. P. Blavatsky, "have endeavoured, ever since the day of Newton, to put false masks on fact and truth." All the more reassuring, therefore, is Professor Andrade's support of the mystical view of much of Newton's inspiration. Boehme's contribution to Newton's thought is undoubted. Further evidence of it was given in a work privately published by Christopher Walton from the "Theosophean Library, Ludgate Street, London," in 1854, *Notes and Materials for a Biography of William Law.* A copy of this work is in the British Museum Library. William Law (1686-1761) was an English divine and mystic, and tutor to the famous Edward Gibbon and the Wesleys.

In an excellent bibliography there is included Sir William Groves' *Correlative Forces,* 2nd ed. 1856, to which the *Secret Doctrine* makes reference. Christopher Walton mentions, with Sir Isaac Newton, Lavater, Berkeley, and Hahnemann, as students of Boehme.

In the following passage from William Law's writings, we find corroboration of H. P. Blavatsky's judgment on the relationship existing between Boehme's thought and that of Sir Isaac Newton. It is given by Christopher Walton (p. 72):

> Here also, that is, in these three properties of the desire, you see the ground and reason of the three great laws of matter and motion, lately discovered, and so much celebrated; and need no more to be told, that the illustrious Sir Isaac ploughed with Behmen's heifer, when he brought forth the discovery of them. In the mathematical system of this great philosopher, these three properties, attraction, equal resistance, and the orbicular motion of the planets as the effect of them etc., are only treated of as facts and appearances, whose ground is not pretended to be known. But in our Behmen, the illuminated instrument of God, their birth and power in eternity is opened; their eternal beginning is shown, and how and why all worlds, and every life of every creature, whether it be heavenly, earthly, or hellish, must be in them and from them; and can have no nature either spiritual or material, no kind of happiness or misery, but according to the working power and state of these properties.

THE SUBJECT OF THE WILL

IN the preface to *The Ocean of Theosophy,* W. Q. Judge described the power or faculty of the will as "hidden, subtle, undiscoverable as to essence, and only visible in effect." He added the further information that it varies in moral quality according to the desire behind it; that it acts frequently without our knowledge, and that it operates in all the kingdoms below man. Admitting the indeterminate nature of the problem, are there aspects of the subject which may be studied with a view to understanding the operation of the power, and can we throw some light upon certain of its effects? The question is worth pursuing by those students who believe that will-power is the most potent of magnets, and who are conscious of the truth of the Teacher's words: "It is not the spirit of self-sacrifice or of devotion, or of desire to help, that is lacking, but the strength to acquire knowledge and power of intuition, so that the deeds done shall really be worthy of the Buddha-Christ spirit."

The year of publication of *The Secret Doctrine*—1888—saw an article by William James in *Scribner's Magazine* (Vol. III) on the Will, which later was elaborated by him when dealing with the subject in his celebrated *Text-book of Psychology.* In its main conclusions it contained the essentials of the present-day outlook on the psychology of Volition. The article put forward certain conclusive propositions. Unlike our forefathers, who "thought the will could exert its effects *ex abrupto,*" William James brought into evidence the works of Bain, Maudsley, and Sully, as demonstrating the dependence of voluntary action upon a pre-existing machinery, and "the growth of the will out of a blind impulsive soil." Drawing a distinction between what he called the volition of consent and that of effort, he judged that in the former the idea which serves as motive or temptation is sufficient of itself to bring about action, if no other idea stands in the way, whereas when we exert our will "we simply fill our mind with an idea which, but for our effort, would slip away." From this point of view, free-will and determinism are merely "postulates of rationality," and the task of moral effort is but the job of attending to a different idea. These inferences are inevitable in the absence of the conception of an obligatory pilgrimage for every soul (a spark of the Universal Over-Soul) through the cycle of incarnation, in accordance with cyclic and *karmic* law. We are, in fact, back with Locke and the sensation school of psychologists for whom all ideas come from the

outside world. If this opinion be accepted, there is no need to entertain the idea of the existence of innate ideas.

It is a long road from this excursion in the realm of academic psychology to the identification, in the Platonic scheme, of will with intelligent choice, and the determination by the individual soul of his choice according to his "dispositions" (*skandhas*) and the degree of wisdom derived from philosophy—"the passionate striving after truth and light which is, in some degree, the dower of every human soul." (*Plato,* by A. E. Taylor, 1922.) It is not, however, so long a journey from the pluralism of William James to the neo-psychology of the analysts and behaviourists. It was said by Reinhold Niebuhr (*Moral Man and Immoral Society,* 1932) that one of the tragedies of the human spirit is its inability to conform its collective life to its individual ideals. That fact is realized today more keenly than ever it was. But if, with so much of modern "psychological" theory, we have persuaded human beings for some time past that they are nothing but batteries of reflexes, conditioned largely by unconscious urges having their source in the sexual life of the animal nature, why should we be astonished when we find the "scientific authority" accepted, and, not only a "collective life" in the spiritual sense disbelieved, but "individual ideals" themselves relegated to the limbo of outmoded superstitions? Upon this ground, we have no alternative but to consider a conflict of wills as nothing but a war of appetites. The illusion of a will operating selectively in a preference for lasting values over temporary satisfactions then becomes an expression of pessimism, and the only conception of a collective will is that of a force functioning in an environment of direct personal issues (*kama-manas*).

Fortunately, this invasion of the realm of biology has not been without its healthy reactions! Before her death, H. P. Blavatsky called attention to the publication in Russia, at the end of 1887, of Dr. N. I. Pirogoff's *Memoirs,* and extracts from these were published in her magazine at that time. They showed a famous surgeon and pathologist asserting the existence of a Vital Force in every organism, a force independent of any chemical or physical process. Since those days, the controversy has largely passed away from the topic of Vitalism in its many phases, and today we are under the spell of psychological obsessions. None the less, the company of witnesses grows, and there is now ample support in scientific quarters for H. P. Blavatsky's view that "there are *external* and *internal* conditions which affect the determination of our will upon our actions, and it is in our power to follow either of the two."

Even her further teaching that every atom has memory, will, and sensation, is not without its expert testimony. Very largely, it is with the scientist a question of incomplete knowledge. As Professor J. S. Haldane puts it: "It might be, for instance, that if we knew enough we should have to regard the behaviour of plants, or of individual cells in our bodies, or even the behaviour of atoms or molecules, as conscious behaviour . . . ." (*The Philosophical Basis of Biology,* 1931.)

This distinguished biologist in the same work pointed out that the fault of Behaviourism (he was answering criticisms of Professor L. Hogben) was its neglect of the inherent co-ordinated maintenance which showed itself in perception and voluntary action, and not only in unconscious reflex activity. His considered judgment was that co-ordinated maintenance of structure and activity is utterly inconsistent with the physical conception of self-existent matter and energy. What (we may ask) are the limits of this co-ordination? And, if we are permitted by orthodox science to associate "conscious behaviour" with atomic and molecular structure, is it altogether beyond the bounds of possibility to suppose that one day we may find more general acceptance of the occult doctrine that "the mysterious effects of attraction and repulsion are the *unconscious* agents" of will? (*Isis Unveiled,* I, 144.) *Pari passu,* it should not be unthinkable to see in certain laws of atomic affinity the operation of the same "unconscious" will. The procedure has been thus described:

> . . . (*a*) the life-atoms of our (*Prana*) life-principle are never entirely lost when a man dies . . . (*b*) as the *individual* Soul is ever the same, so are the atoms of the lower principles . . . drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies. (*S.D.* II, 671-2.)

It may be seen that Will has perhaps deeper sources and wider ramifications than are usually recognized by unpenetrating thought. We are not dealing only with a sharp divergence between two ordinarily-opposed conceptions. On the one side, we have commonly arrayed those who hold that there is an entity called the Will, which is looked upon as the controller of conduct. Assuming man's capability of knowing right from wrong, this view holds him responsible for the exercise of the will in accordance with certain accepted principles. (*Psychology of the Criminal,* by Dr. Hamblin Smith, 1922.) On the other, there is the more "modern" theory which refuses to think of conduct as being determined by something called free-will. Rather is ethical behaviour built up by person-

ality traits through the interaction of heredity and environment. (*Capital Punishment,* by E. Kirkpatrick, Ph.D., Philadelphia, 1925.) There is obvious truth in both these points of view, as defining outer and inner determinants of the influence of will upon human action. It is refreshing, also, to find the association, to some extent, of scientific concepts with ethical doctrines, at least in the study of criminal psychology.

None the less, much ground remains to be covered before science, religion, or philosophy, as they are known today, approximate the vision of the six primary "Forces," of which *Itchasakti,* the power of the Will, is one, and which, in their unity, are represented in Indian occultism by *Daiviprakriti*—"the light of the Logos." T. Subba Row is quoted by H. P. Blavatsky as saying that the most ordinary manifestation of this Force "is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object"—a hint here to the solution of the problem of the link between thought and bodily activity. We are further told that a *yogi* generally performs his wonders by means of *Itchasakti* and *Kriyasakti,* the latter being that "mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy" (*S. D.,* I, 292-3). It need hardly be said that the latter power, latent in the will of every man, remains dormant and gets atrophied "in 999,999 men out of a million," unless called to life and developed by suitable training in *yoga* (*S. D.,* II, 173). In classical mythology, we are here in the kingdom of Eros, "the Divine Will, or *Desire manifesting itself through visible creation,*" with his arrows carried in a golden quiver, and his torches which no one can touch with impunity. We are confirmed, too, in Schopenhauer's judgment, as given in his *Parerga and Paralipomena,* that:

> it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into will and manifestation, which form of division has naught to do with the former, for it spiritualizes everything: all that which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into will.

For the cosmogonical and anthropological aspects of Will the student will find ample material for study in the two volumes of *The Secret Doctrine.* Here it is necessary only to point especially to one teaching of transcendent importance to the higher evolution of the human consciousness. That is, the incarnation of the "Sons of Wisdom" in the Third Root Race, and their production by

Kriyasakti of a progeny called "Sons of Will and Yoga"—"to form the nursery for future human adepts on this earth and during the present cycle" (*S. D.*, I, 207). There is also to be noticed that differentiation of *Daiviprakriti* which is called, in the language of Tibetan occultism, *Fohat*—"the personified electric vital power . . . the action of which resembles, on an immense scale, that of a living Force created by Will" (*S. D.*, I, 111). This is the cosmic electrical synthesis of which Will, in all its forms, is essentially an aspect.

What, then, of those effects by which alone the faculty of will is made observable? The one most widely known is that connected, not with *yoga* training in its true sense, but with those "modes of fascination" generally classified under the name of Hypnotism. We have been told that, in such operations, the eye is the chief agent of the will, "the many-faced magician throughout all nature," and that it is the will of the operator, working through the eyes and by transmission of "auric fluid" in the usual preliminary passes, which acts upon the nervous system of the subject. By action of the will radiated by the operator through his eyes the desired unison between his will and that of the patient is effected. If mechanical means be also used (*e. g.*, by gazing on a bright spot such as a metal or crystal), it is again the eye, this time of the subject, which becomes a slave or traitor when the will is dormant, and unconsciously "attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at, by catching the rhythm of the latter and passing it on to the brain" (H. P. Blavatsky, THEOSOPHY XXXI, 10).

That there are grave dangers attaching to the exercise of will in this particular field has been emphasized over and over again. Apart from the fact that the only lawful employment of what was once known as "animal magnetism," now called by a new name, Hypnotism, is the healing of diseases, the warning has been given that hypnotists "often inoculate the *subjects* with their own physical as well as mental ills and vices." Of these, the operator himself may be partially or totally unaware. H. P. Blavatsky (than whom there has been no greater international authority on this subject) implored the medical profession to realize the "dangers bred of new forms of diseases, mental and physical, begotten by such insane handling of psychic will," as displayed in public experiments. She mentioned also a truth too often forgotten in circles where these matters are investigated:

> . . . if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that, once dropped into the seat of the human—or, rather, the animal—passions, may lie dormant there for years sometimes, to become suddenly awakened, by some unforeseen circumstances, into realization. ("Black Magic in Science," THEOSOPHY XXX, 491.)

That admonition has its larger application today in connection with modern forms of mass suggestion by radio, film, and other mechanical aids, so frequently used for the debasement of the human will. The belief that by multiplying empty heads we thereby attain something called an equality of fitness to rule, is of this order of hypnotic suggestion.

In quite another direction, we may see the problem of the Will engaging the minds of many thinkers. Is there, when we view man collectively, a will to die equally with a will to live, and does the former, exercised over the years, act subconsciously in affording channels for the inflow of wars, pestilences, and famines? There is evidence for the truth of these opinions. It is an axiom of the esoteric philosophy that the thoughts and deeds of men produce changes even in material things. "There is," wrote William Q. Judge (*Echoes from the Orient,* 1890), "an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable, and animal kingdoms."

In respect of the "biological urge" of humanity to destroy itself periodically (in world wars, for instance), there is some resemblance between us and the lemmings (*Myodes lemmus*) of whom it is said that, at certain times, afflicted with madness or the imperious call of ancestral memory, they gather in large hordes and rush wildly to their common destruction in the sea. In these days of major analyses of the Unconscious, it is a pity that this field of the psychological interaction of Man and Nature has been neglected. Exploration here might have led to independent discovery, for example, of the existence and operation of an imponderable ether, known to Paracelsus as the sidereal light, and, later on, the astral light. "Obeying the laws of attraction and repulsion, it vibrates to and fro, making itself now positive and now negative," wrote Mr. Judge. In this view, the astral light is the terrestrial crucible in which the confused wills (conscious and unconscious) of earth's humanity are subtilized and become reagents for good or ill.

Immense, then, are the responsibilities of men for their deeds and thoughts, and for the exercise of their power of choice. Their visible relationship is close-linked with the forces and elements of invisible Nature. Their true and ultimate freedom is the liberty to choose the Right- or Left-hand path in the course of their probationary evolution. Guided by the formative will of their higher nature, they will act in the spirit of the truth seen by Pascal, when he wrote that "the entire succession of men, through the whole course of ages, must be regarded as one man, always living and incessantly learning."

In face of this glimpse of the immeasurable reaches of the operation of an aggregate will, it is not astonishing to find discussion going on amongst students of political science as to the function of a General Will, as required by the modern form of democracy, with its corollary of popular sovereignty. It has been suggested, with more erudition than conviction, that the attempt to put the idea of a General Will into practice leads inevitably to dictatorship of some sort. Mr. Alfred Cobban, in *The Crisis of Civilization,* 1941, argues that will is a psychological conception derived from the behavior of individuals, and cannot legitimately be attributed to a collectivity. This would appear to be an exaggeration of the notion of individualism, philosophically considered, and leaves out of account altogether the possession by each man of qualities and powers that are in the common ownership of "that united spirit of life" which is our only true self.

Will energizes all living things, and the will of man, working unconsciously or functioning deliberately, is part of that pattern of effort, which, in one of its manifestations, "prefers that matter should be indestructible in organic rather than inorganic forms"; and, in another expression, brings us all one day to the Tree of Knowledge, to take either the bitter fruit or the sweet, to become either a slave of desire or a freeman of the Eternal City. In fact, those natural rights of man (we *should* extend them to all living things), about which political thinkers write so eloquently, namely, the right to life, to free association, to liberty, and to happiness, are all of them not only individual possessions, but also derivatives, on lower planes, of that essence of cosmic electricity which is "the universal propelling Vital Force, at once the propeller and the resultant." (*Theosophical Glossary*—"Fohat.")

It would not be without interest to dwell here upon the effect of the closely-integrated environment of a mechanized civilization on the General Will in all its aspects; but space and time do not

permit us to do so. Suffice it to say that there is a connection—not so apparent to the profane—between the facilities afforded by an inventive Age for the utilizing of power by the simple process of turning knobs and pressing buttons, and the ease with which those social entities called nations are disposed to ignore their higher responsibilities to their own people or to the general welfare of the world. In the one case as in the other there is an element of will-lessness, a pronounced tendency to inertia or the defeat of energizing will, with unmeasured consequences to the moral stamina of the human family.

We return to the exercise of that determined will which (as Paracelsus tells us) is the beginning of all magical operations. "Faith without will," writes H. P. Blavatsky, "is like a windmill without *wind*—barren of results." But the will here spoken of is the climax of many victories and defeats, small and great, on the battlefield of life through many incarnations. The law of achievement, however, is sure. Our individual Prototype is "in Heaven." As the seventh principle of Septenary Man, it chose the personality with which we, as mortals, are familiar, for its terrestrial abode. So it is that

> with every effort of will toward purification and unity with that "Self-god," one of the lower rays breaks, and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-Sun. (*S.D.* I, 639.)

Thus, the prayer of the Initiate and Neophyte is ever: "Thy will be done."

Motive - Power

Examine thy motive now, for the time will come when thy motive will examine thee. No man's motive is absolutely pure until he is purity itself. Learn to discriminate between the source of a thought and the form it assumes in thy mind. Face thyself calmly and relentlessly. Do not expect to find superiority when thou wilt find nothing but humanity. Take thyself as thou art, use thyself as thou canst, and rejoice that thou art alive and one of many million travellers to the home of peace.

Strength does not depend on hardness. Love is invincible, but it is the tenderness of love and not its fire. Do not seek strength; seek Wisdom, which is thyself, and the Soul of Wisdom, which is love. —*The English Theosophist*, September, 1899

YOUTH-COMPANIONS AT HOME

THE telephone rang, breaking the silence of the December evening. Paul stretched a long arm to the receiver, listened for a moment, then said, "It's for you, Chris."

This being settled, the Family returned to their several occupations—outwardly, at least. Yet one could observe that indefinable listening look that comes from attending to things unheard. The Family may, perhaps, be forgiven this breach of good manners, for indeed, the fragmentary conversation was intriguing:

"Hello, Jim. . . . A Christmas party over at the Shelbys'? Hmmm. (*Long pause.*) . . . No, it's not that. I just don't know if I want to go. . . . I like parties all right, but I like to do something a bit different at Christmas. . . . Well, Christmas is supposed to be different, isn't it? . . . Sure, giving things is a good idea. But that's not what people go to Christmas parties for. . . . They're just interested in what they'll get out of it. . . . It *is so* true! . . . Well, I don't know what I'm going to do. I'll probably take a long walk—maybe I'll even read a book! (*Rather strained silence.*) . . . All right, so I'm crazy, but it's a free world, isn't it? . . . Okay, see you at the game."

Chris replaced the phone and marched back to his chair, and Father turned away to hide a smile at his young son's truculent demeanor. The boy picked up his book, seeming to bury himself in it again, but it was soon evident that his mind was still on the telephone conversation.

"Jim wanted to know if I would like to go to a Christmas party," he informed the Family, rather unnecessarily.

This opened the subject for general discussion, and it was Father who remarked, with purposely sharpened irony, "Yes, we rather took it you refused, hearing your gracious expression of regret."

Chris colored. "Maybe I did get a little excited," he admitted, with the tolerant understatement many employ in speaking of their own imperfections. "But Jim won't get mad. Anyway," he added, "there's no use saying only half of what you mean. It wouldn't be honest."

"You told Jim why you wouldn't go—did you also find out why he wanted to?" came Mother's gentle inquiry.

"No, I didn't," said Chris, gruffly. "I guess I took it for granted. But, Mom, I went to one of those parties once, and it didn't seem

to have much to do with Christmas. They had a big tree they'd cut down—it must have looked beautiful out in the forest—and it was all trimmed with tinsel and paper stars they'd bought in a stationery store, and everybody was to bring a gift and put it under the tree. Then at a signal each one grabbed a package and opened it, looked around to see what the others had gotten, and was disappointed if his wasn't the best or the most expensive. —After that, there were a bunch of games, and then we went home."

"Well," laughed Father, "that makes a rather grim description of the 'Christmas spirit'!"

Chris appealed to his elder sister. "You were with me, remember, Madge? Wasn't that what it was like?"

"More or less," she answered. "But, after all, we were just as eager as the others to see what *we'd* gotten, weren't we?" Madge had a strong strain of honesty that kept her from making "black and white" generalizations that did not include herself. This made her add, reasonably, "They just don't think of Christmas the same way we do. To them it means one thing, the birth of Jesus—and they're not too sure what that means, either!"

"Well," countered Chris, choosing to ignore Madge's opening remark, "Jesus was a great teacher, and he brought men gifts, but he didn't give them toys and things like that. He brought them truth and knowledge—inside gifts. Why don't people try to do the same as he did, instead of giving *things?*"

"Well, none of us think of ourselves as much as we should as *inside* beings," Mother pointed out.

"And it is to the personal man, the outer self, that things are important," added Father.

"But that's just what Jesus and the others came to tell us, wasn't it?" persisted Chris, "—that things don't matter at all. Isn't that what's meant by the rich man who couldn't make it into heaven? How did the Christians get confused like that, is what I want to know."

"Maybe we all got somewhat mixed up a long time ago," Madge answered, "in fact, when we first incarnated in bodies and forgot what we came for."

"It's one thing to forget, for you can always be reminded," said Paul, speaking for the first time. "It's another thing to be *taught* wrong ideas and then have to unlearn them. And that's what the

Church did when it taught men to believe that Jesus was the *only* great teacher—that his birth was unique, and his knowledge and powers were miraculous."

Here Chris pontificated a little himself: "That ruined the idea that *everyone,* no matter what he was like, could give the same kind of gifts that Jesus did."

"And it meant," Father put in, "that although men might be saved, they could never save themselves or *become* saviors. Things became substitutes rather than symbols of the real gifts, for men felt too poor in spirit to give something of themselves."

"I don't think anyone is satisfied to be simply learning, either," Paul remarked thoughtfully, "—any more than the soul is satisfied with the idea of being saved. We need to know that there is growth on either side of the human stage, both above us, and below. That makes us teachers, as well as pupils."

Madge turned to her younger brother. "You sounded as if you wanted to 'teach' Jim, Chris, but didn't know how to do it. Why don't you talk to him about the beauty of the Christ idea in *all* religions?"

"Well, maybe he's learned something already," retorted Chris. "Maybe he sees that you can't expect everybody to do things in the same way, that everybody has a right to make up his own mind."

"Perhaps the reason that so much of our Christmas celebrating is 'on the surface'," suggested Mother, harking back to the description Chris had given of the party, "is that people don't think of it as a symbol of themselves, the memory of an event in the history of all mankind. That may be why people don't seem to know just *what* to do at Christmas."

"Christmas is supposed to symbolize the descent of spiritual beings into matter," said Paul. "If that's so, we wouldn't be wanting to give things so much, as we'd want to share the spirit of that symbol—the sacrifice of the Great Teachers."

"That's what makes Christmas real to us, isn't it?" Mother said. "It's the time of the 'dark soil and the silence of the seeds.' And because it's a nature festival, a seed-time, it seems right, somehow, to carry the spirit of the hour into our own lives. . . ."

"Yes. I guess Christmas belongs at home, if anything does," ruminated Chris, and, swinging his legs over the arm of his chair, he settled himself comfortably to read.

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 67 to p. 128, Vol. I)

By W. Q. J.

MATTER DURING PRALAYA. It is in a state of great tenuity seen only by Bodhisatvas. When evolution begins again it appears like curds in space. *Vol. I, p. 69.*

ELECTRICITY AN ENTITY. *I, 76, line 6;* it is an emanation from an entity of power, *p. 111 note;* and is coexistent with the One Life, *p. 81;* it is primordial matter of a special nature, *p. 82.*

PULSATION OF THE HEART AND THE TIDES. Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space. *I, 84.* "There is heat internal and heat external in every atom." *Id.*

TWO SORTS OF FIRE OR HEAT. One in the central Sun and the other in the manifested universe and solar system. *I, 84, 87.*

MAGICAL POTENCY OF WORDS is in the vowel sounds and not in the numbers. *I, 94.*

THE TERM "HUMAN" IS NOT TO BE CONFINED TO THIS GLOBE. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets. *I, 106, 2nd par.*

BUDDHI AS COMPARED WITH SPIRIT is material, although for us and the highest conceptions we can form it is wholly beyond materiality. *I, 119, line 7.*

THE HUMAN MONAD is the union of the ray from the absolute with the soul. *I, 119, 1st par.*

SYMBOLISM AND NUMBERS. They are intimately connected with the hosts of the Dhyan-Chohans. The basic numbers refer each to groups of distinct ideas which vary according to the group of Dhyan Chohans referred to. In other places the author says that, as the Dhyani are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance. *I, 119 (b).*

THE ONE FUNDAMENTAL LAW OF OCCULT SCIENCE is the radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to Atom and from the highest Dhyan Chohan to the smallest infusoria. And this is to be applied spiritually, intellectually, and physically. *I, 120, last par.*

NOTE.—This article was first printed in *The Path*, February, 1891.—Eds. THEOSOPHY.

KARMA NEEDS MATERIAL AGENCIES to carry out its decrees. *I, 123, line 2.* The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For, as said above, even Buddhi is material when compared with Atman, of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the egos in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle—if the word may be used for this purpose—of spirit or the one life.

THE THREE GROUPS OF BUILDERS. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm—man. *I, 128, second par.*

THE LIPIKA AS COMPARED WITH THE BUILDERS are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipika, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours, and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipika of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire. *V. I, see whole of page 128.*

But as each of the three groups is divided into seven others (*p. 127*), it may be the 21st sub-group which had to do with this globe; and it is said that as to the highest of the groups it is directly connected with our karma. *I, 128, last line.* Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the "highest grade of Lipika" referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

NOTE WELL. Whenever an "entity" is spoken of among the various "hosts" it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

EVERYDAY QUESTIONS

On Patanjali's Yoga Aphorisms

THE mind, it is said, is constantly modified by the perceptions of the senses (p. xii). When the Soul is without concentration, it is similarly modified by the senses via the mind (p. 3). When Soul is in control (xiii), is it the Mind or the Soul that controls sense? (Aphorisms 35 and 36 in Book I raise this point.)

To say that "the soul has concentration" is to describe a condition under which the full energies of the matter-transcending self find active expression through the mind. Therefore, there is no separate control over the senses by either "soul" or "mind"—the controlling entity being indivisible as Atma-Buddhi-Manas.

The difference between the "higher nature" and the "lower nature" resides in the power of creativity—first distinguishing mark of the self-conscious being. The "lower nature," expressing itself actively through a form of intelligence we call "latent" manas, is simply *instinctual* in behavior. Instinctual intelligence is never creative, but rather *repetitive*. The modern school of behavioristic psychology has studied long and arduously the nature of instinctual intelligence and pronounced that intelligence is derived from a conditioning process. This is quite correct. The error of "behaviorism" from a Theosophical point of view is simply that such a description becomes misleading if a further, and in this case, unwarranted assumption is also made—that *all* intelligence is simply instinctual or repetitive, and that therefore all conditioning comes from *external* sources.

One of the "conditioning" factors in the formation of new habits of instinctual intelligence is the creative impulse of the Higher Man —the man who thinks in terms of progress and evolutionary growth —the man who is quite literally bored with a routine of sensations. New habits, on this view, are *formed from within* as the always new purposes of soul are given preference over the routinized purposes of the purely sensory self. It is only when the Buddhi-Manasic center of self-consciousness is afraid to attempt the evolutionary growth for which it nevertheless secretly hungers, that the energies of Buddhi flow back through a passive mind, serving no evolutionary purpose, yet temporarily vivifying sensory pleasure. But since a denial of the purposes of the inner self is implicit in this process, such intensifying of sensory pleasure is sufficiently frustrating to the soul nature to produce more actual neuroses than ever accrue from the too-stern disciplines over the lower self recommended by the "denial" theory of religious practice.

The Preface calls for sincere students and resolute students to gain the knowledge implied in Patanjali's Yoga aphorisms. Is it possible that there are today theosophists with the stamina to become true occultists, in order to help the world in the present critical cycle? If so, what are they doing toward this end?

A text to answer this question might be Mr. Judge's statement, that "the world of real occultists . . . goes on with the laborious process of sifting out the living germs from the masses of men. For occultists must be found and fostered and prepared for coming ages when power will be needed and pretensions will go for nothing." (THEOSOPHY I, 474.)

Can we suppose that H.P.B. came simply to found a Movement of benevolent humanitarianism? The Third Object, read between the lines, or even as she stated its meaning in "Recent Progress in Theosophy" (see THEOSOPHY for October, pp. 445-46), suggests that the development of real occultists is the very heart of the Theosophic enterprise, for Brotherhood must not only spread as a sentiment; it must become a *power*. When it is realized that the first step on the path to occultism is a deliberate and thorough inventory of one's qualifications for this high calling, then the self-imposed discipline of the Theosophic life may be recognized as being in fact that step. It would be well to refer to the article, "What Is Occultism?" printed in THEOSOPHY, VIII, 353, and to read Robert Crosbie on impersonality (*The Friendly Philosopher*, p. 127), for a better understanding of what Mr. Judge may mean by "the living germs" on whom the future of the Theosophical Movement, of all mankind, maybe, will depend.

THE TRIAL OF LIFE

None of us, and especially those who have heard of the Path or of Occultism or of the Masters, can say with confidence that he is not already one who has passed through some initiations with knowledge of them. We may be already initiated into some higher degree than our present attainments would suggest, and are undergoing a new trial unknown to ourselves. It is better to consider that we are, being sure to eliminate all pride of that unknown advance we have made. Having so concluded, we know that this long life is in itself another initiation, wherein we succeed or fail just as we learn the lesson of life. —W.Q.J.

ON THE LOOKOUT

Quest For Balance

From Rousseau's "natural man" to the modern interest in "community" and the rural life movement, Western thought abounds with praise of the simple life, and with idealization of simple men. Today, Gandhi's spinning wheel is a symbol of reviving interest in handicrafts the world over. In England, the sculptor, Eric Gill, who died recently, made a deep impression on many who have felt the psychic starvation resulting from the one-sided intellectuality of their lives. Gill, a Catholic, was nevertheless a man of reflective depth, and his craftsmanship seemed to provide a keel for his mental life, making possible a balanced existence in the modern world. In the United States, scores of young couples are taking to heart the counsels of Tolstoy and Thoreau, and going back to the land. It is a deliberate seeking of the roots of psychic stability. The farm is an emblem for many natural relationships; work with the hands, and direct experience of the cycles of plant growth, of the needs of the soil and its potentialities—of the multitude of *living* things which the farmer's life presents—seem to satisfy a hunger that is haunting countless members of the urbanized society of today. There is, of course, an air of faddism and cultism about some phases of this movement, but underneath, it represents the profound longing for psychic and moral equilibrium felt by the race as a whole, and the increasing self-consciousness with which this longing finds expression is consistent with the great psychological transition that is now affecting the Western world.

Growth of Cities

One consequence of the spread of scientific knowledge and the rise of industrialism has been the urbanization of modern society. For generations, the young of America have been leaving the farms and rural areas to throng to the manufacturing centers that had grown up in proximity to the terminal points of sea-borne trade. It was not long before the artificial cycles of the machine culture had replaced the more natural rhythm of rural existence. Many of the social consequences of industrialization feared by Thomas Jefferson, who hoped to keep the United States primarily an agrarian country, were realized in the intensified conflicts which arose in the great cities thus created by commercial expansion. Slums, vice, juvenile crime, a shifting mass of the rootless proletariat, a handful of moneyed autocrats who controlled the destiny of great finan-

cial empires: these were some of the symptoms of social disaster. Rebels against this desolation of the life of the common man spread anarchist theories of brutal destruction; if they applied them they were captured and treated like wild beasts by the horrified representatives of orthodoxy and "progress." Millions sought relief from their drab lives in alcohol; mental illness became an inevitable corollary of population concentration, and, as the emotional tension grew unbearable, periodic outbursts in crime waves and war brought a spurious adjustment to this increasingly neurotic society.

THE SIMPLE LIFE

In recent years, leaders in sociological research have been turning to the simple ways of primitive peoples for a clue to the principles of social harmony and growth. Again, the "noble savage" is having his innings in theories of reform. The Hopi, the Zuni and the Eskimo are learnedly described. Thoughtful men are rereading Tolstoy, finding much to justify his glorification of the Peasant. Intellectuals are faltering in their advocacy of "brave, new world" theories, no longer sure of the gospel of endless scientific progress. Some have already returned to the old religion, earning for this interest the epithet, "The Failure of Nerve," which is applied by sturdier advocates of scientific materialism.

But out of all this confusion and uncertainty come lines of investigation that are soundly based on historical realities. It is being recognized that human society has certain roots, material and psychic, which cannot be cut without causing the whole social organism to wither and die. When the *spiritual* roots of mankind are understood, and the responsible men of the race move to nourish them in the soil of philosophic altruism, and with doctrines of brotherhood informed by metaphysical principles, then a great, new cycle of human evolution will be on its way. Meanwhile, the present perception of the natural needs of the physical and psychic man is a great advance over the sterile analyses of revolutionary materialism that have thus far dominated the radical thought of the twentieth century.

SUCCESSION OF MORAL IDEAS

In his *Notes on the Bhagavad-Gita,* Wm. Q. Judge spoke of the *inherent ideas* which form the foundation of the moral life of every human being. Despite the embellishments of religion and the extravagances of myth and tradition, these basic ideas survive every vicissitude of history, "preserved," he wrote, "by the uneducated

masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas." These ideas, and the living faith in them shown by simple people, were Leo Tolstoy's great discovery, a realization that came to him in the 1870's and which transformed his life into a great moral energy for the good of others. The skepticism of the intellectual classes, he found, was largely the rationalized excuse for self-indulgence and irresponsibility, whereas the peasants, whom he came to love, and in many respects to imitate, lived their faith whole-heartedly, untouched by scholastic subtleties and undisturbed by the contradictions and casuistry which made educated persons reject the popular religion. Tolstoy gave the truth he discovered a luminosity that has remained to inspire many intelligent men of the present, for he was an intellectual who outgrew intellectuality, finding the deeper meaning which life can hold for men who will *live* the meaning they seek. Tolstoy told of his discovery in *My Confession* (1879-82), and the full measure of its value is described by H. P. Blavatsky. Tolstoy, she said, "is one of those few *elect* who begin with intuition and end with quasi-omniscience." (THEOSOPHY XXXII, 253.)

"GREEN COMMONWEALTH"

Historians of agriculture have come to recognize in the "peasant civilization" of Europe a culture which has persisted since the Bronze age—independent of politics and great institutional changes. This "green commonwealth" has through many centuries maintained the living continuity of European life, surviving the great social cataclysms of the past and emerging with its basic pattern unchanged. Not until the twentieth century has the peasant civilization been seriously threatened; always, however terrible the disasters of Europe, the resilient strength of the peasantry has restored the deficits of population, contributing its youth to the rebuilding process. Today, however, the peasant civilization is disappearing, an event which threatens all Europe at its psycho-physical foundations. A clear account of this danger is presented in *Human Events* for Aug. 21, by Henry Beston. He is a writer whose uniquely charming articles on nature and the rural life have delighted many readers of the *Progressive*. In this discussion of the roots of European society he brings a surprisingly acute grasp of social realities to bear on larger sociological problems.

He writes:

> In previous wars and social upheavals, when the Peasant Civilization was involved in carnage, the farmer was either left for dead;

hanged from a tree; or suffered to carry on somehow once soldiery had sacked the farm. There was no suggestion from the marauders that his agricultural tradition was worthless, his customs imbecile and himself a fool whose whole class should be liquidated. . . . Today the Peasant Civilization—where it exists east of the iron curtain—is helplessly caught in the toils of a social revolution whose intellectual origins are entirely urban. To this new order ancient customs are so much ignorant nonsense; the old agricultural tradition a nuisance; and a brutal and "efficient" mechanizing of all farm life is the answer of the planners to all farm problems. The protagonists of this mechanized and industrialized agriculture apparently do not see that the old farming could face almost anything and carry on, while gasoline agriculture must live or die with the machine age.

Were the Peasant Civilization strong, it could face the program. But the Peasant Civilization of Europe is now pitifully weak. Not only has the secular and urban culture of the age been working against it for a hundred years, bringing its customs and traditions into question and even into ridicule, but the peasantry has also suffered the greatest bloodletting of its history. All over Europe, in two unspeakably imbecile wars, the young men of the farms have been wiped out. Farms have gone out of cultivation because of the death of all the sons, and after World War I the cities attracted many young men from the fields.

RAVAGES OF WAR

Mr. Beston reviews conditions in various countries. Holland, today, is making a particularly good recovery, he says, but elsewhere the prospects are dark:

World War I was a mass-murder of the French peasantry, and what there was left of the Peasant Civilization never recovered its heart. A special result of this peasant destruction was an urbanization of the mind of France. The peasantry remains, but its politics are part of the urban political world, led by urban leaders. . . .

In the British and American zones of occupied Germany, the farm is at least feeding its own people. But throughout Germany the slaughter of the peasantry has been greater than in most other countries, and many of those still living are working as prisoners for the victors.

"A HOLE IN THE EARTH"

Every agricultural observer reports Poland as being the worst agricultural ruin. The landed gentry, who were both farmers and soldiers, have been liquidated; farm buildings and farm equipment are in ruins and have been looted coming and going; and several hundred thousand young men of peasant stock are unwilling to

return to Poland under its present government. In many places a "farm" is but a hole in the earth covered by boards, and a few desperate people trying to raise potatoes. That Poland still has a Peasant Party is indeed a tribute to its courage and vitality.

Italian agriculture is living from hand to mouth. The great rhythm of Mediterranean agriculture based on the long Mediterranean year has not yet re-established itself, and cannot do so under present political tension and uncertainty. The same applies to Greece. . . .

"Return of the Dark Ages"

From France to the Ukraine, the farms are in ruin, and the young men either uprooted, dead or in slavery. The farm tenacity of life is very great, but it can lose heart. And once it loses heart, the time is not distant when the roof will have fallen in and the hearth grown cold. The Lombard invasions, entering Northern Italy in the Sixth Century, found the region a country of deserted farms "long in ruin."

If the peasant economy survives, it will survive as subsistence farming amid the ruins of Western Civilization. Such a condition marks not only the starvation, and therefore the passing, of the cities but also the descent of the farmer to almost animal desperation. For Europe these developments foreshadow the return of the Dark Ages. Its night will come when both the cities are gone and the farms are gone, and there is neither a city civilization nor a folk culture. It is a pity that those who ordered the murdering of the great cities of Europe did not possess a little more historical perspective.

Source of Sanity — the Land

The world cannot afford to lose what it would seem to have lost. We live in an increasingly urbanized civilization, and such a civilization, based on the city, is concerned with sensations rather than with realities. The city has no true sense of time or historical continuity, and its artificialities permit little awareness of Nature. Such an awareness is the root of the sense of reality, just as the earth is the ultimate source of feeling. The result of unbalanced urbanization is Cloud-Cuckoo-Land, destitute both of the reason and the warmth of human understanding. Believers in Cloud-Cuckoo-Land stop at nothing.

It is the historical function of a country population and a country way of life not only to grow food but also to supply a nation with a certain grim common sense. Though the Peasant Civilization is gone, a remnant of the peasantry is still with us. And if we wish to keep even what we have, we will do well to realize that it is not the Science of the Atomic Bomb which lies between us and a new Dark Age, but simply "the poor crooked scythe and spade."

AMERICAN DESTINY?

There is a finality about Mr. Beston's conclusion which, in a writer seldom given to pessimism, will bear pondering. The witnesses of cycles of precipitous decline are often unable to accept the obvious meaning of what they see; and in the West, where the awful significance of Karma-Nemesis has been forgotten, the moral weaknesses of European civilization are usually left out of any accounting of the factors which will determine the future history of the continent. But what is still more important than the present situation in Europe is the effect of the Karma of Europe upon the New World and *its* future. Neither a self-righteous disregard of Europe's tragedy, nor a blind repetition of its mistakes—both policies which have been fitfully pursued by America in the past—but a search for the meaning of this great cycle of human experience, is what is needed. Already deeply involved in the fate of Europe, America has nevertheless her own destiny, still far from "manifest," and a study of the *moral* law of history might aid in its discovery. Mr. Beston's essay is a serious contribution toward this end.

SOUNDS THAT KILL

California scientists claim to be able to kill microbes with inaudibly high sound vibrations, predicting commercial canning of fresh, uncooked vegetables that have been sterilized by exposure to high-frequency sound waves. Similar techniques will repel animal and insect pests—already one city uses sound waves to keep its streets free of pigeons. Human applications are suggested: "Certain sounds can induce a nervous breakdown, while other sounds have a directly opposite tendency." One sound frequency can promote relaxation, another will induce an artificial fever. (*American Magazine,* June.) The hope that some day the farmer may be able to "rid his barn of rats by the flick of a switch" recalls the experiments with vibration of John Worrell Keely, of which H.P.B. wrote: "Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds as easily as he reduced a dead ox to the same condition." Present-day scientists are studying frequency bands to which particular animals or pests are "allergic." They have reached the ante-chamber of Nature's most terrible—and beneficent—mystery, the power of sound or vibration. (For other uses of sound, see Lookout, THEOSOPHY XXXI, 140 and 183.) The Atomic Bomb is another crudely physical approach to the same mystery. But Keely's real secret, in its completeness, will be known only when "the great

roaring flood of starvation, misery, and underpaid labour ebbs back again,". . . "when the proletariat exists only in name," thousands of years hence, "on some new continent that may appear." (*S.D.* I, 555, 563-64.) Meanwhile, the present emphasis on the destructive potencies of natural forces coming into the scope of scientific control is sufficient commentary on the moral tendencies of modern civilization.

Historical "Utopias"

If the originality of a freely questing mind were Arthur E. Morgan's only quality, this alone would account for the particular pleasure theosophists find in reading his books. He has, however, joined with his non-academic approach to social questions, a deep moral purpose and practical idealism that endow all his undertakings with permanent value. His most recent contribution, *Nowhere Was Somewhere* (Chapel Hill, 1946, $2.50), combines the several themes of his life-work in an investigation of the sources of social idealism. It is a book about "Utopias," and, as the title suggests, he offers evidence that most of the so-called "utopian" writings are not simply imaginative constructions of hopeful theorists, but, in large part, faithful descriptions of social systems that have been in successful operation in the past. In effect, the book becomes a vigorous refutation of the cynical judgment that human beings are incapable of living up to the social ideals presented in utopian literature.

"The Golden Age"

With characteristic scholarship, Dr. Morgan assembles parallel passages in Thomas More's *Utopia* and various historical studies of the Inca civilization, making it extremely difficult to deny his conclusion that More drew extensively on the reports of travelers in Peru for the general pattern of society in Utopia. So engrossed was Dr. Morgan in his discovery of the factual basis for utopian conceptions that he went on to the more general problem of "The Golden Age"—a chapter-heading in this book—and found many reasons for believing that the Golden Age was more than myth and fancy, that the literature of a noble past in human experience is rather a nostalgic expression of the memory of former greatness. He writes:

> To assume that most legends of a well-ordered society are but wishful dreaming is to credit primitive people with unusual creative imagination. Does not such an assumption strain probability more than would a belief in the possibility of a historical basis for many of these legends?

> That imagination and fantasy have entered into these traditions of the Golden Age, both in the original stories of travelers and by slow accretion through the generations, there is not a shadow of doubt. Every great religion which has survived for long periods has become loaded down with miracle and mythology; yet that is not adequate reason for denying the possibility of a core of fact as to its origin.

PERSPECTIVE ON THE PRESENT

Dr. Morgan suggests further that the period known to historians —only a few thousand years—may be "not more than one per cent" of the total existence of the human species, only "a short interlude, preceded by a long period in which stability and good adjustment were often achieved, with the present interlude probably to be followed by another long period of social harmony." He concludes this chapter by saying:

> To discover that many legends of the Golden Age are founded on historical circumstances, and are not merely mythological creations of the human fancy, should give greater courage to believe that human nature of itself is not inconsistent with a good society.

RESEARCH IN CHARACTER

This, indeed, is Dr. Morgan's purpose. His interest in More's *Utopia,* his work as Bellamy's biographer, his studies of community enterprises and his practical participation in more than one of the latter have grown out of a lifelong devotion to human welfare. Unlike conventional sociologists, whose approach is chiefly descriptive and statistical, and differing from revolutionists and reformers who place confidence in theoretically imposing blue-prints for social regeneration, Dr. Morgan has from the beginning of his career formulated the problem to himself, and later, to his readers, in terms of the factors which seem decisive in the shaping of human character. As a result, his work is always stimulating, and never dogmatic. Study of character is primarily suggestive, rich in the provocatives of thought which lead to broad principles of conduct. It generates the ethical tone one finds in the lives of great educators —the men who place first things first. The highest compliment that can be paid to Dr. Morgan is that his contributions to modern thought are of a sort that cannot possibly mislead his fellows into following some grand abstraction that ends in social and moral ruin; his ideas are too intimately related to fundamental moral attitudes for this; and while his practical suggestions are loaded with far-reaching consequences for social betterment, they may all be tested and applied on a small scale, at the outset, by individuals.

Influence of "Oceana"

Of especial interest in *Nowhere Was Somewhere* are the chapters which relate the proposals of utopian literature with actual legislative achievement. It will come as a surprise to many to learn that John Adams was a "fervent admirer" of Harrington's *Oceana* and probably took from this utopian work of the seventeenth century the principle of the separation of the legislative, judicial and executive functions in government. Adams incorporated many features of *Oceana* in his draft of the Massachusetts constitution, and during the convention which adopted it the proposal was made that the word "Oceana" be substituted for "Massachusetts," throughout! He also helped with the constitutions of Pennsylvania, Virginia and New York, which partially follow *Oceana*. The federal constitution reflects these state constitutions in important respects, such as the separation of the three major functions. Dr. Morgan writes: "The American Constitution, offspring of Utopias as it was, became itself a utopia to be taken, often blindly and uncritically, as the fundamental law of many other nations. Few other national constitutions have been so many times imitated."

Later, discussing the influence of utopian books, he points out that the French people do not realize the extent to which the Napoleonic organization of France, through Sieyès, was probably indebted to *Oceana*. He continues:

> Robert Owen, through his utopian writing and his personal work, gave rise to the great co-operative movement, had a profound effect on education, gave its name and much of its content to socialism, greatly influenced the trade union movement, and was forerunner of the ethical culture movement. The influence of Rousseau's *Social Contract* on government in Europe and America is common knowledge. His influence on education through Pestalozzi, Froebel, Elizabeth Peabody, and Horace Mann is less well known. . . .
>
> No greater service can be done to men than to contribute to the correction, refinement, and enlargement of the designs of life they live by. Efforts to do this by means of pictures of ideal societies, called utopias, rank high among effective means to that end. It is not the immediate application of such a picture to a particular society that is the measure of their greatest usefulness, but the fact that they exist as bases for measuring what has been done and as suggestions of what might be.

Dangers of "Utopia"

The final chapter, "Beyond Utopia," contains much practical wisdom:

Utopia will not answer the more profound problems of life. It will only release men from immediate preoccupation with material want so that they can be aware of deeper issues. For every hundred men who can stand adversity, there may be only ten, or only one, who can stand utopia. Shakespeare has Hecate say in *Macbeth*:

> And you all know security
> Is mortals' chiefest enemy.

Terrible as world conditions are, the great problem of mankind today is not to achieve utopia, but to be prepared to survive it. A beautiful world is further away than a well-fed prosperous one. John Buchan wrote: "It was not the return of the dark ages that I feared, but the coming of a too garish age, when life would be lived in the glare of neon lamps and the Spirit would have no solitude."

What would men do in Utopia? They would do the things they had learned along the way; only for those things would they have appetites, only in them would they take pleasure. What would Alexander the Great do in utopia? He would start out to conquer the world, not because of poverty or hunger, not because of "the economic determination of history," but because of a dominant physiological drive, or because his spirit would crave expression to escape boredom, and he would know no other way. . . .

Economic and social justice may maintain a controlled range of economic temperature within which life may function best, but it will not supply lasting incentives for living, nor will it find them already in existence. They must be achieved. In the end we are driven back to that age-old truth, "The kingdom of heaven is within you." It is well that the approach to utopia be gradual, so that little by little we may be tempered to the unprecedented demands it will put upon the human spirit.

A NEW "H. P. B." VIA N. Y. TIMES

Theosophists who read the *Book Review* section of the New York *Times* for Oct. 27 were surprised to find there a disagreeable article reviewing the latest book "about" Madame Blavatsky. The Editors of this Magazine immediately sent to the *Times* a letter, most of which appears below:

> To your reviewer, Thomas Haynes, and to Gertrude Marvin Williams, author of *Priestess of the Occult: Madame Blavatsky*, must be awarded the distinction of having created a portrait of Madame Blavatsky in which any resemblance to the actual character and purpose of her life is sheer accident. (This book was reviewed in the issue of Oct. 27.) The fact that the New York *Times*, often a synonym of editorial responsibility, has opened its columns to a re-

viewer who quips and frolics on the mangled reputation of an honorable woman—one without legal recourse against slander because she died fifty-five years ago—may be set down as a minor mystery of literary criticism.

For anyone knowing the work of this extraordinary figure of the nineteenth century, it is difficult to understand how a biographer like Mrs. Williams, plainly familiar with most if not all of the source-materials, could so consistently misunderstand, ignore or deliberately disregard the real dynamics of that great career—which she is content to describe in terms of the trivial, the dubiously uncertain and the demonstrably false, filling out her picture with the glib conceits of an amateur psychologist. Mr. Haynes accepts without question the caricature of H. P. Blavatsky offered by Mrs. Williams, adding ingenuous evidence of his own incapacity to see through even the flimsy pretense of "scholarship" which appears in this book in the form of numerous footnotes and several appendices.

* * *

Attacks on H. P. Blavatsky, of course, are nothing new. But this book has not even the dignity of an honest attack. It is a motiveless mosaic of petty slanders. What is surprising in Mrs. Williams is the termitic industry of her labors, and the monumental irrelevance of the result. If everything she says of Madame Blavatsky were true,—to the invention or plagiarism of every last sentence in the texts of the Theosophical Movement,—the necessity of accounting for the immensity of her achievements on *any* hypothesis would still remain. If H. P. Blavatsky "magnetized" her followers and deluded great men into believing her, then her stature as the supreme Svengali of all history defies the imagination. If she practiced deceit on the scale claimed by Mrs. Williams, then her capacity to gull the public reveals a knowledge of human nature far exceeding any estimate by her smug detractors, whose psychic satisfactions, if not their incomes, are derived from "literary" belittling of others rather than any genuine creative activity.

Fortunately, the greatness of H. P. Blavatsky does not depend upon winning the approval of Mrs. Williams, who, by any serious comparison, may be likened to a mouse who hopes to undermine the Great Pyramid by scraping its incisors on the bottom tier. *The Secret Doctrine, Isis Unveiled, The Key to Theosophy, The Voice of the Silence* and a host of other writings are sufficient to dispose of Mrs. Williams' major charges of insincerity and lack of moral principles in H. P. Blavatsky. Further, point-by-point refutations of all the ancient libels revived by this book have long been in print, in such volumes as *The Theosophical Movement,* published by Dutton in 1925, and *The Real H. P. Blavatsky,* by William Kingsland, issued

in England. A reading of the article on Madame Blavatsky in the *Encyclopedia Britannica* (14th ed.) and the supporting references disclose the barren superficiality of this latest "biography" of H. P. Blavatsky.

A SIGN OF "TIME"

The next review to come to the attention of the Editors appeared in *Time* Magazine, Nov. 11, and the reply is here given entire, as the facts included may prove useful to other students answering similar charges.

Time's review (Nov. 11) of *Priestess of the Occult* by Gertrude Williams is self-convicted of myopic and careless criticism. The reviewer simply echoes Mrs. Williams' revival of ancient libels against Madame Blavatsky without checking her "facts." To pick a few, *Time* says: Madame Blavatsky "was caught red-handed in chicaneries"; that she claimed *Isis Unveiled* "was dictated to her by the Masters of Wisdom"; that she left India in 1885, "repudiated by her own followers"; and concludes with a quotation from the London Society for Psychical Research, calling her "one of the most accomplished, ingenious and interesting impostors in history." All these charges are unequivocally false.

It is easy to compile an encyclopedia of the vindictive attacks on a woman who labored to expose the conventional hypocrisies of her time. It is easy to smear with borrowed epithets the reputation of a writer who dared to challenge the hoary canons of religious dogma and who looked too closely for comfort at Idols of the Tribe. But it is easiest of all to hold up to superficial ridicule a person who, unwilling to stop at mere iconoclasm, invited salvos from all the Big Battalions by offering a dynamic moral philosophy that would, if widely accepted, transform the modern world.

What was this "teaching" which *Time* consistently ignores? The same Society for Psychical Research that provided *Time* with its final punch-line, said of H. P. Blavatsky's doctrines:

"The teaching . . . comprises a cosmogony, a philosophy, a religion. With the value of this teaching *per se* we are not at present concerned. But it is obvious that were it widely accepted a great change would be induced in human thought in almost every department. To take one point only, the spiritual and intellectual relationship of East to West would be for the time in great measure reversed. 'Ex oriente lux' would be more than a metaphor and a memory; it would be the expression of actual contemporary fact."

No wonder Christian missonaries in India tried to prove Madame Blavatsky a fraud by hiring confederates to plant evidence of "chi-

canery" in her home! As to her being caught "red-handed," she was not even questioned at the time of the "investigation" pursued by the London Society for Psychical Research; and the evidence adduced against her has been clearly shown to be both circumstantial and fabricated. (See *The Theosophical Movement,* Dutton, 1925, for the facts.) *Time,* obviously, is completely unaware that present members of that Society have all but repudiated the youthful investigator's glib conclusions of sixty years ago, now being somewhat ashamed of the *ex parte* nature of the proceeding.

Far from claiming that *Isis Unveiled* was "dictated" to her, Madame Blavatsky ridiculed this idea, as simple reference to her published articles will show. The charge that she was "repudiated" by Indian theosophists is sufficiently disposed of by noticing the Report of the Convention of the Theosophical Society in 1884, which contains a unanimous resolution of solid support by the Indian members.

Last but not least, *Time* would have us believe that such figures as Alfred Russel Wallace, William Crookes, Thomas Edison and Lord Tennyson were gullible fools in their serious interest in Theosophy and Madame Blavatsky. If this be the accolade of "chicanery," what sort of evidence will *Time* accept of the quality of Theosophical doctrines and the character of its nineteenth-century teacher—short, that is, of turning to her books? The latter, we suppose, is too much to ask of a busy department editor who cannot be expected to verify anything for himself.

With the more recent Theosophical history noted by *Time* in a footnote, the present writers have here no special concern. Our interest is in the curious contrast between *Time's* eager repetition of every slander directed at Madame Blavatsky, and its ostentatious ignorance of her serious thought and work. As editors of an independent Theosophical magazine, we argue for no "society" and shield the prestige of no organized group. We do speak on behalf of a dead and defenseless woman—defenseless, that is, against gross defamations of character which she is no longer here to refute. (While she lived, legal action against the New York *Sun* for printing the identical slanders repeated by Mrs. Williams brought a candid retraction by that newspaper and the admission that they should never have appeared.)

In the arena of her chosen lifework, the world of religion, science, and moral philosophy, she needs no advocate.

Editors, THEOSOPHY

As we go to press, other reviews of the Williams' book are being received, together with copies of letters sent to newspapers and magazines by individual students who protest unjust representation

of Madame Blavatsky's character and motives. Further treatment of the issues involved will appear in our January issue. Meantime, the specific needs of the moment are served by briefly pointing out the disqualifications of Mrs. Williams and her reviewers, and setting their travesty in its proper aura of absurdity — which absurdity can be mastered only if one is possessed of a sense of humor and a proper suspicion of the motives of modern "debunkers."

LUCIFER REINCARNATES

Those who are familiar with H. P. Blavatsky's reasons for selecting "Lucifer" as the title of her first magazine have a suggestive criterion for evaluating a book such as the Williams volume. Actually and accurately, the book is a collection of stories regarding H. P. B.'s supposed conniving in the creation of "The Theosophical Myth." Like Lucifer, the symbol of Wisdom who finally became synonymous with the Devil of Christendom, H.P.B.—as a teacher and as an inspiration—becomes completely covered over with fables created by her many enemies. Evidently H.P.B. must be very much alive to now inspire the meticulous attention paid her by Mrs. Williams, even though the garb bestowed makes the statue unrecognizable to readers and friends. We have a new "Lucifer-situation," with H.P.B. in the title role.

Lucifer was designed, as its cover declared, to "bring to light the hidden things of darkness," and the problem of bringing light out from under contemporary "bushels" seems always to be the task of the theosophical student. But in the case of such treatment of H.P.B. as Mrs. Williams presents, the process of separating truth from falsehood, fact from fiction, reliable from twisted testimony, would be stupendous. Fortunately for the time and energy of theosophical workers, that particular task does not need to be redone with the publication of each new "biography" of Madame Blavatsky. Precedent for refraining from extensive rebuttal in such situations is provided by the customary procedure of H.P.B. herself.

When faced with a few of the now-repeated attacks during her lifetime, Madame Blavatsky evidently felt herself far too pressed by the obligations of constructive labors to enter into blow-by-blow encounters with her detractors. Her own answers were always cushioned in whimsy and dry humor, thereby giving one more evidence that whatever else H. P. Blavatsky might have been, she was fearless and unperplexed—a mature human being.